

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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They Did Not Weaken For What Afflicted Them



The Mujahid Brother : Abdul Muhsin (Abu Julaybib) (HA)



English

All praise is due to Allah, the One who gives honor to Islam through His victory, who humiliates polytheism through His might, who directs affairs by His command, who gradually entraps the disbelievers through His plan — the One who apportioned days in turn with His justice, and made the ultimate outcome for the righteous by His grace. And may peace and blessings be upon the one through whose sword Allah raised high the banner of Islam.

To proceed:

This blessed Eid comes, like the recent Eids before it, while the Islamic Ummah is passing through waves of overwhelming dominance and ascendancy of disbelief, and a fierce, wide-ranging war against Islam and its people. It is marked by a spirit of ignorance (Jahiliyyah) and a despotic mindset, led by arrogant, hateful leaders who grow in every instance in tyranny, oppression, and injustice across the East and the West.

Despite all of that, we still perceive within the folds of current events great divine gifts, and a light of coming hope — a hope that calls for more steadfastness, patience, effort, and sacrifice until the promise of Allah comes, victory descends, the truth and its followers are elevated, and falsehood and its adherents are vanquished.

Allah the Exalted said: “Until, when the messengers despaired and thought that they had been denied, Our help came to them, and We saved whom We willed. And Our punishment cannot be repelled from the criminal people.” (Yusuf 12:110)

Indeed, the strength and steadfastness that faith builds in the hearts of believers, and the honor and pride that are forged in the arenas of jihad and the fields of battle in the souls of the sincere — these fill the believer's life with hope, ease the pain of separation and trial, and produce a generation that is not shaken by hardships, not brought down by plots,

not weakened, not defeated, and whose hearts are not touched by despair, no matter what adversity and affliction befall them. It is through this that the true mettle of men is melted and revealed, when they are placed in the crucible of trials.

Victory hides from the eyes of people, illusions fade, and breaths are cut short before the long road — and at that point, none remain in the confrontation except those who have chosen the Hereafter and whose hopes are firmly tied to the promise of Allah alone.

Allah the Exalted said: "And how many a prophet fought, with whom many devout men fought alongside; but they never lost heart over what befell them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. Their only words were: 'Our Lord, forgive us our sins and our excesses in our affairs, make our steps firm, and grant us victory over the disbelieving people.' So Allah gave them the reward of this world and the excellent reward of the Hereafter. And Allah loves the doers of good." (al Imran 148-3:146)

The path of jihad in Algeria, like other jihad movements, is filled with various kinds of trials and tribulations — experiences that have revealed the meanings of sacrifice, asceticism, and selflessness in serving the religion.

Its men tasted the sweetness of conviction despite the betrayal of those who forsook them. They firmly believed in the promise of Allah — the All-Powerful, the Almighty — that He gave to His righteous allies. So they offered all forms of sacrifice and heroism, striving so that Algeria may enjoy righteous Islamic governance and cast off the life of secularism, man-made laws, and legislative assemblies of false gods besides Allah — assemblies that wage war against Allah and His Messenger and show allegiance to the Christians of both East and West.

Even now, mujahideen continue to offer great sacrifices in the fields of honor and dignity. In recent days, our brothers — Abu 'Abd al-Rahman al-Hashimi and 'Issam Harakat bil-Khayr (may Allah have mercy on them) — were martyred in a confrontation with the army of apostasy and treachery in the region of Wadi Dharara in Khenchela Province.

Also, our brother Naggazi 'Issa was martyred in the 'Umrana area of Aïn Defla Province. And before them, many of our noble brothers have been martyred — brave heroes whom we love, and who never changed or faltered.

They all departed to their Lord, defending the sanctuary of the religion and raising high the word of truth and Tawheed — in a time overwhelmed by humiliation and disgrace."

Yes, they went to their Lord after having tasted the bitterness of estrangement and hardship, having witnessed the betrayal of both near and far. They endured many forms of tribulation along a path few tread — a path whose followers were declared disbelievers by some, even fought by those content to live under the whips of tyrants, the grip of occupiers, and their local agents. They departed with their bodies lying on the ground, while their souls ascended to the heavens — rising just as their ambitions and resolve had risen in this world.

So glad tidings to them for what they attained. Glad tidings for what they achieved. Glad tidings for the true life they now enjoy in the company of a Merciful, Loving Lord. They are alive with their Lord, receiving provision.

Allah the Exalted said: "Among the believers are men who stayed true to what they pledged to Allah. Some of them have fulfilled their vow and others await, and they did not change in the least." (al Ahzab 33:23)

Thus, the sons of jihad were led to the heights, while the enemy's might was shattered by their battalions.

A young man whose only concern was to reach the abode of honor — now every oppressor dares not face him without fear.

A young man whose enemies knew the deadly strike of his sword — for his encampments were opened with a manifest victory.

A young man whose only 'crime' was that he brandished a blade in the face of oppression, refusing to turn away.

And in this regard, we call upon the men, the heroes, and the youth of Algeria — we urge them to share in the wounds of their Ummah, and to take a sincere and resolute stand on the frontlines of jihad and honor, in the face of these treacherous and disbelieving governments that have destroyed your security, stolen your rights, suspended the law of your Lord, and barred you from supporting the causes of your Ummah and defending your sanctities. They have allowed you nothing but crumbs — a meager and insignificant portion that neither enriches nor satisfies hunger.

So rise up in support of your religion, and take hold of the reins of governance in your land, so that you may rule by the Book of your Lord and the Sunnah of your Prophet (peace and blessings be upon him); to defend your land, your honor, your resources, and your wealth from the military thieves who have monopolized the country's riches to live in comfort and luxury — ensuring the well-being of themselves and their children after them — even if it comes at the expense of an entire Ummah.

They cling to their positions and thrones while you live in misery and hardship, striving anxiously just to earn a morsel of food — one that comes only after immense stress, effort, and distance.

Indeed, the tyranny and enslavement that exist today are nothing but the result of many years of silence and failure to fulfill a fundamental religious obligation: the obligation of jihad and resisting oppression and oppressors.

The Messenger of Allah (peace and blessings be upon him) said: If you deal in 'inah, hold onto the tails of cattle, become satisfied with farming, and abandon jihad — Allah will send humiliation upon you, and He will not remove it until you return to your religion.

And from this place, we address a message to the tyrants of Algeria, their soldiers, and their clerics: Know that on the day we turned our backs on worldly life and took to the mountains, we were not unaware of the nature of this path. We are not those who lived in a world of theoretical illusions.

We read in the Book of our Lord — Exalted is He — and the Sunnah of our Prophet (peace and blessings be upon him) that this path is surrounded by hardships, filled with dangers — the path of blood and scattered limbs, the path of fear and hunger, and the loss of wealth and lives and crops; the path of patience and bitter struggle; the path of the companions of the Pledge of 'Aqabah and those of Ridwan.

Listen to one of their stories: When the Ansar rose to pledge allegiance to our Messenger (peace and blessings be upon him) at al-'Aqabah, As'ad ibn Zurarah — the youngest among them — took hold of his hand and said: 'Slow down, O people of Yathrib! We are not striking the flanks of camels today except knowing full well that he is the Messenger of Allah (peace and blessings be upon him).

To support him now means enmity with all of the Arabs, and the death of your best men, and that swords will strike you from all directions.

So either you are a people who will endure this, and your reward will be with Allah — Or you are a people who fear for yourselves at this point — and in that case, speak the truth now. It will be an excuse for you before Allah.

They said: 'We obey, O As'ad! We obey, O As'ad! By Allah, we will never abandon this pledge, nor ever allow it to be stripped from us!' He said: 'So we stood and pledged allegiance to him. He took our covenant and laid down conditions — and in return promised us Paradise. By the permission of Allah, we will remain upon that pledge. By Allah, we will never abandon it, nor allow it to be stripped from us — Either to victory above all others, or to Allah among the eternally living.'

O tyrants of Algeria! Know that between us and you there is nothing but swords and spears. We repeat this to you for the thousandth time. We disavow you and all that you worship besides Allah. We reject you, and open hostility and hatred have appeared between us and you forever — until you believe in Allah alone.

So increase your raids and sweeps, and send your forces — wave after wave. Circle the skies with all kinds of aircraft. Rely on the hypocrites — men and women. For by Allah, it is nothing but one of the two best outcomes: either victory or martyrdom.

Allah the Most High said: "Say: Do you await for us anything except one of the two best outcomes? But we await for you that Allah will afflict you with a punishment from Himself or at our hands. So wait; indeed, we along with you are waiting." (at Tawbah 9:52)

And how can one sleep peacefully when his concern is to fight you until injustice is removed? By the Lord of the Ka'bah — you will not take it by coercion so long as the sword still stands.

Whenever a people fought me, I fought them back — Their skulls struck with the sharp blades.

So don't blame me until disbelief falls in battle — No peace until defeat encloses you all.

As for those asking about their Mujahideen brothers in the mountains of Algeria — I say: By the grace of Allah, we are in the best of states — stationed, fighting these apostates, patient and seeking reward. We have pledged the pledge of death and made a covenant with Allah the Exalted that we will never retreat nor tire until we meet Him, by His permission.

Our motto is the motto of our righteous predecessors — those who tasted the sweetness of Badr, the bitterness of Uhud, and the quake of the Trench: We are the ones who pledged allegiance to Muhammad (peace and blessings be upon him), to fight in jihad so long as we live.

To my brothers stationed in the mountains of honor and dignity — the mountains of Algeria — Know, O allies of Allah, that what we are experiencing in these days is nothing but a test from Allah the Almighty, who said in His Noble Book: "If a wound has touched you, a similar wound has already touched the other people. And these are the days We alternate among mankind — so that Allah may make evident those who believe, and may take from among you martyrs — and Allah does not love the wrongdoers. And that Allah may purify those who believe and eliminate the disbelievers. Or did you think you would enter Paradise while Allah has not yet made evident those of you who strive and made evident those who are patient?" (Qur'an 3:140 to 142)

So this is nothing but a test and a purification — so that Allah may distinguish the wicked from the good. So remain steadfast upon the path — the path of the Prophets and Messengers, the path of the Companions and their successors.

And we say to you: Burn the ground beneath the feet of these apostates. Kill them wherever you find them. Show them who are the sons of al-Bashīr al-Ibrāhīmī and Ibn Bādīs. Better the far death than the near disgrace — and for all of us to die with swords in our hands is better than to live with chains around our necks.

Either a life that gladdens the truthful, Or a death that enrages the enemy.

So remain firm, may Allah have mercy on you upon this path. Do not change, do not alter, do not soften, and do not submit to the enemies of Allah, the Exalted. You are the heroes of the Ummah, its brave men, its role models in this era.

Know — may Allah protect me and you — that your presence in these mountains, and your perseverance on this path, is itself a stand against the will of the enemies of religion. It disrupts their plans in this land.

Remember the words of Allah the Exalted: "That is because they suffer neither thirst nor fatigue nor hunger in the cause of Allah, nor do they take any step that angers the disbelievers, nor inflict upon an enemy any harm — but it is recorded for them as a righteous deed. Indeed, Allah does not let the reward of the doers of good be lost. Nor do they spend any amount — small or great — or cross any valley, except that it is written for them, so that Allah may reward them for the best of what they used to do." (at Tawbah 120 to 121)

Let us travel the paths of our forefathers, Our great determination is our provision. Our appointment is with a manifest victory — And if it be death, then with our Lord is the true meeting. So let us die — until we attain martyrdom.

For death on the path of guidance is a birth.

And in conclusion:

We give glad tidings to the Islamic Ummah at large — and especially in our Islamic Maghreb and our beloved Algeria — that signs of victory are appearing on the horizon, despite the crashing waves of trials, and the coalition of the nations of disbelief and misguidance against us.

The fall of these tyrannical regimes clinging to our necks and the necks of Muslims is drawing near, and jihad will continue until the Day of Resurrection — it will not be nullified by the tyranny of a tyrant, nor the oppression of an oppressor. The glad tidings of conquest have begun to appear — by Allah's permission — and from the heart of trials and afflictions emerge divine gifts and heavenly blessings. From the depths of darkness, the dawn is born.

The Messenger of Allah said: "Indeed, this matter will reach what the night and day reach. Allah will not leave a house of clay or hair but will cause this religion to enter it — by the honor of an honored one or the humiliation of a humiliated one: Honor by which Allah honors Islam and its people, and humiliation by which Allah humiliates disbelief and its people."

O Allah, grant honor to Islam and the Muslims, and humiliate shirk and the polytheists.

O Allah, be with Your oppressed servants in Gaza (three times).

O Allah, be with Your oppressed servants in Sudan.

O Allah, be with Your oppressed servants in the East and West of the Earth.

O Allah, bring down Your punishment upon the Jews and those who aided them.

O Allah, bring down Your punishment upon the Jews and their allies.

O Allah, count them one by one, and kill them all, and leave not a single one of them.

O Allah, show us the wonders of Your power against them.

O Allah, scatter their unity, and disperse their gatherings.

O Allah, O Sender of the Book, Swift in Reckoning, Defeater of the Confederates — defeat them and shake them, and grant us victory over them.

And may the blessings and peace and mercy of Allah be upon our Prophet Muhammad. And the last of our supplications is: All praise is due to Allah, Lord of the Worlds.



مُؤَسَّسَةُ الْأَنْدَلُسِ لِلإِتِّحَادِ الْإِسْلَامِيِّ
تَنْظِيمُ قَاعَةِ الْجَمْعِ بِبِلَادِ الْمَغْرِبِ الْإِسْلَامِيِّ